

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S. June 25	Sun. A. T. T.	1 Sam. 12; Mark 16	Sam. 19; 2 Co. 12
M. 26	Mon.	Job 24, 27	Job 24
T. 27	Tue.	29 Luko	30 Gal.
W. 28	Wed.	31	32
Th. 29	Thurs.	32	33
F. 30	Q. Vic. A. 152	Josh. 6; Rom. 12	34
S. 1	S. June 1	Job 37; Luke 8	35

Propos. Primit. No. 21, 101 a To end of var. 9.

Poetry.

WHERE IS REST?

"There remaineth therefore a rest for the people of God."—
HEB. IV. 9.

Rest is not here, but pain, and toil, and wo,
Though mercies many mark the path we go.
We are but pilgrims to a land above:
There is our home of everlasting love.

Rest is not here. The weary-suff'ring heart
Feels it hath here no sure abiding part;
Sunshine and storm is all at best that's here;
Eternal radiance gilds a higher sphere.

Rest is not here. But Jesus can bestow,
Faith, patience, hope, while yet we to below,
Faith, to believe he doeth all things right,
Patience and hope, to lend our pathway light.

Rest is not here. Each has his own due share
Of suffering and sorrow here to bear:
Yet each may lighten somewhat of the load
Of those that travel near by on the road.

Rest is not here. So may we softly speak
To cheer a brother, weary, worn, and weak:
Sweet Christian kindness, for our Master's love,
May smooth the rugged road to rest above.

Rest is in heaven; as I o'en the weakest saint
May safely struggle on, nor feebly faint—
May wage and win the war in Jesus' strength,
In "certain hope" through Him of rest at length.

Rest is in heaven, where com's no grief nor care;
And pilgrims of the cross must seek it there.
Who that hath reached that safe bright shore at last,
Would count the stormy billows he had pass'd?

—Church of England Magazine.

Religious Miscellany.

THE CHURCH ORGANIZATION IN AMERICA.

THE Committee in the first General Convention of 1785, who had in charge the preparing of an ecclesiastical constitution, were not ignorant of the work they had to do. The subject had been debated by American Churchmen long before.

Indeed, it was a "foregone conclusion" amongst us, that our American Church Episcopacy should necessarily partake of the common and universal character of the institutions here grown up in this our midst, and whereof the issue of the Revolutionary War, now recently closed, had given a seal of testimony.

From the first day of their having gathered together in Christ Church, Philadelphia, in that same September, '85—they knew what of necessity had to be done in order to such an organization, upon a basis that would be broad enough to stand the test of time to come. In fact, the American Episcopate had been considered, and had been agitated, and also written upon no little, for the whole half century preceding Dr Samuel Johnson, a presbyter of Connecticut, (an honored name in all those ante-revolutionary times,) had corresponded largely with the English bishops: and the matter of such appointment of an American episcopate seemed to be approaching a crisis when the Stamp Act was passed by the British Parliament, and the strife begun.—Perhaps it was as well, however, that the delay took place; because in 1785 there was a very different state of things among us, affecting every public relationship of life, from what could under any circumstances have been expected in 1750.

At the time when this first General Convention met, everything seemed auspiciously to conspire together for good. We had no longer to come, as heretofore, bowing at the footstool of power, asking for the favor of men, and subscribing ourselves the very humble servants of that ancient hierarchy abroad; but the land was our own, the government was of the people, and it was a new order of things altogether. We could dictate our own terms now; a point never conceded to us in that condition of co-

lonial dependence heretofore prevalent. Upon a sudden change in the scale of nations, our masters had become our equals, and were as elder brethren henceforward.

How then should these bishops come amongst us? Whence should they derive their elective authority? By whom should they be chosen—by the presbyters only, or jointly by the clergy and laity?

To those questions common sense and common necessity gave answer, namely, that if any Protestant Episcopal Church in America was to be organized at all, it was clearly necessary, and beyond all question, that it should be founded upon the basis of popular election, even to the choice of the bishops themselves.

Whereas, formerly it ran thus:—The King's Majesty hath authority in causes ecclesiastical, and the rites and ceremonies of the Church of England are by law established; and the government of the Church of England, under "His Majesty," is by arch-bishops, bishops, deans, arch-deacons, vicars, and other ecclesiastical persons. Now, all was to be changed, and neither the King's Majesty, nor any officers, either of Church or State, appointed by him, were of any name or moment in all these now and now independent States of America.

The Church of England, at the time of the Reformation, whilst she gave a decisive veto to the scheme of the Papal Supremacy, yet nevertheless, was compelled, according to the tenor of the times, to institute a supremacy of her own; and the King's Majesty was such a fountain of appointing and dispensing power. But here in republican America, whilst we hold, with a zeal of determination which admitted of no compromise, to the essentials of Episcopacy, and to a liturgical worship, yet even these did we lay before the people for their ratification, alteration, and acceptance.

'Tis true the English bishops complained for a while of "such a degradation of the Episcopal character and office," but they yielded with a very good grace at last, hoping to see the kingdom of God extended through distant lands, and amongst a new and increasing generation of men.

Well was it for us, and for the Church in America, that there was a man raised up for the emergency, combining the essential requisites of good churchmanship upon the one hand, and sound republicanism upon the other. William White was that very man—he to whom the title is so well due of father-bishop to this our Protestant Episcopal Church in America. There was great moderation in that man, and wise discretion. Educated and brought up in the Church—ordained duly by the English bishops in London, whither he had gone for that purpose—long a chaplain in the army of our Independence, and a companion and friend to the illustrious leader of our cause, and an associate with the men of those times, himself the chosen pastor for a long term of years of Christ Church, and St. Peter's, in the city of Philadelphia, there was great propriety in the choice. He was *par excellence*, the foremost mind and the foremost man; and we can well imagine that where those worthy laymen, who met together for the first time in a joint church convention, should be disposed to hesitate and to hold off their hands, through fear of innovation, he would add his wise counsel, and so further their actions and strengthen them in what it was well needed should be done.

These principles are admirably set forth in the preface to our Book of Common Prayer, wherein it is expressly declared to be a part of our Christian liberty to accommodate different forms and usages to the times, and to the divers necessities of men: and, provided the substance of the faith be kept entire, these different forms and usages may, by the common consent and authority, be altered, amended, or otherwise disposed of. Indeed, it is declared to be a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship the usages may be such as, for the edification of the people, may be according to the various exigencies of times and occasions.

And, as to the time-honored Mother Church of England itself, it was in her own formulas set forth, not but reasonable that such changes and alterations should be made as the exigencies, and the weighty and important considerations, should demand.

The demand amongst us was not for novelty; we asked for no prostration of our ancient and honored system of Episcopal government; and our best love and only love was for the "good old" liturgy of the Church of England, according to whose baptismal and burial offices so many generations of our ancestors had been received into the church visible, and consigned to the tomb. The Book of Common Prayer was known to be the very kernel of the Church of England. We appreciated the "exquisite beauty and majesty of its language, the simplicity of its ritual, the richness and sweetness of its melody, the touching harmony of its cadences, the depth, warmth, and elevation of its devotional spirit, such as had for ages stimulated the piety and earned the reverence of a quiet and religious people."

It was with reverence that we remembered that "all that the most saintly men, under every circumstance of human life and human emotion, have felt in the depth of their souls, and poured forth to the God of their adoration; all that the bitterness of the keenest penitence, or the resignation of the profoundest suffering, or the fervor of Christian hope, or the exaltation of triumphant faith, or the submission of the sincerest humility, or the intensity of the most earnest prayer, is here treasured up for the sustaining of Christian life and perpetuating of Christian feeling," and we, that is to say, they of the first and earliest American Church Convention could not cast it aside.

The best judgment of posterity sustains the work, as to its general features, done in the year 1786, and the sanction of wise men has written upon it *esto perpetua*.—*Corresp. N. Y. Protestant Churchman.*

BE NOT DISCOURAGED.

FAINT not beneath the heat and burden of the day, for the wise man says, "If thou faint in the day of adversity, thy strength is small." Rise, look up: The clouds are dark, but behind them shines many a star; the clouds will all disappear. "The darkest day will all pass away." Cheer up, desponding heart! Take courage! Strive to improve thy condition; but if thou canst not, then learn to endure with patience and fortitude thy hard lot. Repine not, for it will only make thee more wretched.—What if the road of poverty and toil is hard to travel? Gird on the armour of hope, faith and contentment, and press onward to thy journey's end. And there a home awaits thee; a home for which thou mightest well afford to endure all troubles, all pains and sorrows; a home, where thou shalt never again suffer hunger, or thirst, or weariness, a home, where thou shalt not experience sickness, or sorrow, or death; a home, where the Lord of glory reigns, where Christ is, and all of the redeemed; a home, of happiness inexpressible, of music divine, where myriads of angels, with their myriads of harps all tuned in unison, are singing praise to the Lamb. Weary pilgrim, faint not, if the way be dark; the journey is short, and at the end, if thou be not found wanting thou wilt receive thy reward—a crown of glory in the realms above.

DOING GOOD.

The best thing the world can afford is the privilege of labouring for truth and holiness, for freedom and happiness, for the welfare of man and the glory of God. Idleness is not adapted to such a world as this. Though it may seem entertaining, yet wherever indulged it brings a thousand disasters. Whatsoever thine hand findeth to do, do it with thy might. To the man whose supreme desires fix upon the promotion of the greatest good to the universe of God, and who firmly believes that the object is to be found only in the plan of redemption which God has revealed, it is a glorious consolation to know that while he may labour ever so much, for its advancement, he will not labor in vain. A glorious reward awaits the labourer whose objects are holy, and whose toils are for Christ. He that promises a reward for a cup of cold water, will not forget the labour of love, the persevering toil of an ardent and growing affection. The result of his labors will reward him. He will be surrounded by a system of rewards provided by infinite benevolence—by infinite mercy—and arrayed by the same skill which has manifested itself in all the works of nature and of grace.